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# CONTENTS

# *A Pragmatic Study of the Modal Verbs in Hemingway's the Old Man and the Sea*

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## 1.1 Introduction:

Modal logic , a branch of the philosophy of language , which deals with notions such as possibility  and necessity , has greatly influenced linguists'  understanding of modality ( Warnsby , 2006 : 11-12)  According to Wright (1951 :1-2 ), modal logic is concerned with four mods : epistemic( the mode of knowledge), deontic ( the mode of obligation ) , existential ( the mode of existence ) , and dynamic ( the mode of ability ) . That is, modality is considered as a semantic phenomenon , and is seen as the addition of a special kind of meaning  to the neutral value of a proposition in an utterance . Quirk et al .(1985 : 219-220) , define modality as the manner in which the meaning  of a clause  is qualified so as  to reflect  the speaker's judgment of the likehood of proposition it expresses being true  .They also distinguish between intrinsic and extrinsic modality. That is, they distinguish between deontic (intrinsic)  and epistemic(extrinsic) modality. This distinction involves the notion of control on behalf of the speaker and addressee over the situation described by the proposition. Thus , in intrinsic or deontic modalities which expressing permission , obligation , and volition , the speaker and the addressee control the situation . In extrinsic or epistemic modalities which expressing notions such as possibility and predication , the speaker and the addressee do not normally control the situation described in the proposition(ibid.) . However , Runde (1997 : 215 ) , argues  that to account  for the subjective dimension of  what is described as deontic modalities , the researcher has to take into consideration the illocutionary force of a modal utterance , the circumstances,  and the context of the utterance , including the speaker's  and the

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addressee's intentions , assumptions , expectations , as well as the psychological and social reality in which the speaker and the addressee participate ( See also Biber et al. 1999 )

## 1.2 The classification of modals :

Lyons ( 1977 : 792),classifies modals into epistemic and deontic. He characterizes epistemic modals as the ones concerned with matters of knowledge , belief ,or opinion rather than facts , while deontic modals are those concerned with necessity or possibility of acts performed by responsible agents . Halliday (1970 :189-210 ) sees modality as part of the interpersonal constituents of language and hence classifies the modals in terms of modality and modulation .As for palmer (1974:102 ), he describes the English modals along two axes : (1) their inherent property to express a certain degree of knowledge , a guess , or a conjecture about a certain event in the present or past time , and (2) the source of their modality, being the subject of the sentence or one of the interlocutors in the discourse (See also AL-Ashoor 2009) .Before we move to the discussion of semantic and pragmatic functions of the modals , we would like to list the modal verbs in English as listed by Quirk et al . (1985 : 137 ):

a. Central Modals : can , could , may , might , shall , should , will , would , must.
b. Marginal Modals : dare , need , ought to, used to .
c. Modal Idioms : had better , would /rather /sooner , be to , have got to ,etc.
d. Semi – auxiliaries : have to , be bout to , be able to , be bound to , be going to , be obliged to , be supposed to , be willing to , etc.
e. Catenatives : appear to , happen to , seem to , get+ ed participle , keep +ing participle , etc.
f. Main verb + non- finite clause : hope +to-infinitive , begin + ing participle , etc.

### 1.3 Dynamic Modality

The dynamic modality  has to do with the ability of the ( canonically animate ) subject to perform the action stated in the proposition of the utterance . It is therefore, subject – oriented .It is less central to modality than deontic permission in that it does not involve the speaker's attitude to the factuality or actualization of situation which is considered to be central to modal meaning. In addition , dynamic modality does not apply as generally  to the modal auxiliaries as do deontic and epistemic modality (Warnsby,2006 : 21 ) .The  following examples illustrate this :

(1). Jane can play chess .   (dynamic )

The paraphrase of this sentence is :

(2). Jane is able to play chess .

This paraphrase is appropriately reflects the salient sense of ability of the subject to perform the action stated in the proposition , namely *to play chess*        (ibid.: 22 ).

### 1.4 Existential Modality

The existential modality or the mode of existence refers to the phenomena existing in the world under some or any circumstances ( there is a possibility …….. ) . Existential modality  , like existential mode in modal logic , is closely associated with dynamic modality . However , it differs from dynamic modality in that it is not subject – oriented (ibid.) . This association is suggested by the paraphrases of example (3) below :

(3). Lions can be dangerous .  (Existential )

a. *It is sometimes possible* for lions to be dangerous .

b.  Lions are sometimes dangerous .

In  (3a) , the paraphrase for existential modality is modified  by *sometimes* to  indicate  that  the  phenomenon  described  in  the proposition ,i.e.  *lions are dangerous* , occurs only under certain

conditions . The paraphrase in example (3b) reflects perhaps this special sense of *can* more precisely , since

it does not indicate any ability of the subject to perform the action of the proposition. (ibid.)

## 1.5 The semantic and pragmatic  functions of the modals .

 Modals affect the meaning of the complete proposition they hedge. They show two types of meaning , namely epistemic and deontic. Epistemic is concerned with matters of knowledge or believe on which basis speakers express their judgments about state of affairs , events or actions (Hoye , 1997 : 43 ).

Deontic modals refer to the necessity of acts in terms of which the speaker gives permission or lays obligation for the performance of the actions at some time in the future (ibid.). According to Frawly (1992  :2),  the  following  two  examples  each  one  has  two interpretations, deontic and epistemic :
   (4) Egbert  should be here by dinner time .

a. Egbert is obliged ( or required ) to be here by dinner time . (deontic)
b. It is likely that Egbert will be here by dinner time . ( epistemic)

(5) She must be good , to get such a scholarship.

a. It is required that she be good (in order to get such a scholarship ) (deontic)
b. It is evident that she is good (since she got such a scholarship ) (epistemic )

However , both deontic and epistemic modals can be classified in terms  of  what  might  be  called  their  strength(ibid.) . We  must distinguish at least between necessity and possibility .The strength of  modals  combined  with  deontic –epistemic  distinction  comes close to expressing the possible meaning , e.g.,
 ( 6). John may have a driving licence .

a. Deontic reading ( he is allowed to have a license ) .

Possible [John has licence ]

Judging by what is appropriate ,i.e. by law , it is possible for John to have a licence .

b.  Epistemic reading ( = maybe he has a licence).
Possible[John has a licence]
       = It is possible that John has a driving licence.
(7). John must have a driving licence.
a. Deontic reading (he is obliged to have a licence ).
Necessary[John has a licence ]

Judging by what is appropriate , it is necessarily  the case that John has a driving license.

b.   Epistemic  reading (= he surely  has a license ).

   Necessary [John has a license .
 = It is necessarily the case that John has a license . (ibid.)

This suggests that most modals have both deontic and epistemic readings and they differ      from each other only in their strength, i.e., in what stands in the place of *necessary* or *possible* in the formulae. (ibid.) ( See also Koktova, 1987).

 However,in negation with the negative particle *not the*  modals are sometimes seem to have unpredictable meanings( Frawley, 1992 : 3). That is , there is an interplay between negation and the modals . The following examples are  illustrative :

(8).  You need not go home.

Not [ Necessary [You go home ]

= It is not deontically necessary that you go home.'

(9). You must not go home .

Necessary [Not[You go home ]

= It is deontically necessary that you do not go home.      (ibid.)

Sentence (8) , unlike (9)  , does not forbid the addressee from going home .

## 1.6 Context –  bound pragmatic  orientation of modals

It is often argued that rather than treating the multitude of modal meanings as a case of  ( accidental) polysemy, it should be seen as the outcome of context-dependency  . In other words , modal expressions have in themselves context a rather skeletal meaning and it is only in combination with the background context that they take on a particular shade of meaning (such as epistemic or deontic ) (Fintel , 2006 : 2-5)  Consider the following examples :

(10)  According to the  hospital regularities , visitors have to leave by six p.m.

(11) Considering the evidence before us , it has to be raining .

In the absence of such explicit markers  , natural language users need to rely on contextual clues and reasoning about each other's intentions to determine what kind of modal meaning a particular sentence is intended  to express in its context of use . Some modals, however, are not entirely subject to the whims of context but impose their own preferences as to what kind of modal meaning they would like to express . For example , the modal *might* is most comfortable expressing epistemic modality  ,e.g.,

(12) It might be raining . ( ibid.)

Besides ,  some modals occur only in specialized environment . For example, the modal *need* with a bare infinitive complement can only occur  in negative environments, e.g.,

(13) a. You need not worry .  b. *You need worry .  (ibid.)

## 1.7 Modals in Arabic

Arabic ,unlike English,  does not have a distinct class of modal verbs with clear – cut distinction .But rather modal meanings are

syntactically realized , such as the particles ربما ، قد , phrases اغلب ، and lexical verbs من الواجب الظن

 . ( 87-84 : Khalil ,1990 : 215 and Aziz, 1989) ،يرجح ، يستطيع ،ينبغي . The following English examples together with their Arabic translations are illustrative :

 (14) . Ali can speak English fluently .
 يستطيع علي ان يتكلم الانجليزية بطلاقة. ( dynamic )
 (15). I should study hard  tonight .
 ينبغي ان ادرس بجد هذه الليلة . ( deontic )
 (16) . The book may be on the shelf.
 a) لعل الكتاب على الرف　　　 (epistemic)
 b) يحتمل ان يكون الكتاب على الرف
 c) يمكن ان يكون الكتاب على الرف
 d) قد يكون الكتاب على الرف　　 ( Cited in Ali , nd : 928 )


## 1.8 Epistemic Modality

 There are a lot of expressions that can express an epistemic meaning in Arabic . Consider the following examples :

(17) The manager may be at home .
(a) يمكن ان يكون المدير في البيت
(b)  من المحتمل ان يكون المدير في البيت
(c) ربما ان  المدير في البيت
(d) قد يكون المدير في البيت　　 (ibid.:932)
  There is a remarkable similarity between the grammatical structure of the English and the equivalent Arabic expressions . All the Arabic translations contain an epistemic modal constituents followed by a proposition, parallel to the corresponding English constituents (ibid. ).

## 1.9 Deontic Modality .

In Arabic, there are also expressions which can be used to express deontic modalities : permission , obligation ,and  necessity .The following examples are illustrative :

(18). You may sit here .

لك / بوسعك/ بإمكانك ان تجلس هنا ( deontic permission )

(19).You must be more careful in the future .

يجب عليك ان تكون اكثر حذرا في المستقبل ( deontic strong obligation )

(20). He should/ ought  call the doctor .

ينبغي ان يستدعي الطبيب ( mild obligation )

(21) You must be tired  .

لابد/لاشك انك متعب ( deontic necessity ) (Aziz , 1989 : 86-87 and Ali , and :934- 937 )

In brief , the meanings of deontic and epistemic modalities are realized lexically in Arabic by both verbal and non- verbal items . Both types of items belong to open classes ,whereas English modals form a closed- system . That is to say that Arabic is richer than English in the number of items that are used to express these two semantic phenomena  , deontic and epistemic .

### 1.10 Text Analysis :

Our analysis in this section will be restricted to the analysis of modal auxiliary verbs,central modals only . That is , other modal verbs will not be included . The model used in this analysis is that the assessment of the translation will depend on the realization of the function of the modal , if  it is realized the translation will be appropriate if not the translation will be inappropriate . (sub = subject)

### SL Text (1)

**The boy to the old man :**

"**Can** I offer you a beer on the Terrace and then we **will** take the stuff home ? "p.7

### Interpretation:

The boy is asking the old man whether he can offer him a beer and then they will take

the stuff home .

**TL texts**

Sub1: أتأذن لي ان اقدم لك قدحا من الجعة في الشرفة ومن ثم نحمل المعدات الى البيت؟

Sub2: هل استطيع ان اقدم لك شيئا من الجعة في السطحية ثم نحمل هذه الأدوات الى البيت ؟

Sub3: أتأذن ان اقدم لك قدحا من الجعة في محل الشرفة و من ثم نحمل المعدات الى بيت ؟

Sub4: أتأذن ان اقدم لك قدحا من الجعة في محل (الشرفة) قبل ان نحمل المعدات الى بيتك؟

Sub5: هل اقدم لك كأسا من الجعة في الشرفة ثم نأخذ العدة الى البيت ؟

**Discussion**

In text (1), there are two modal auxiliaries : can and will . The status of the modal *can* in this text is rather ambiguous . That is , it can have two interpretations: epistemic and deontic .It expresses epistemic modality because it is used in non-assertive context i.e in interrogation ,and it expresses deontic modality because it apparently expresses permission. It means :"am I permitted to offer you a beer on the Terrace, old man? " which is a matter of a polite attitude from the boy . As for the modal *will* ,it expresses epistemic modality which conveys the speaker's belief of the state of affairs "surely we will go home". Only subjects (1) , (3) and (4) provided the appropriate translation أتأذن لي of the modal *can* .Subjects (2) and (5)used: هل استطيع which tends to be expressing dynamic modality (subject – oriented), expresses ability . That is , they provided inappropriate translation. Our proposed translation for this text is :

اتأذن لي ان اقدم لك قدحا من الجعة في الشرفة ومن ثم نحمل عدتنا ونذهب الى البيت؟

ما قولك بتناول قدحا من الجعة في الشرفة ومن ثم نحمل عدتنا ونذهب الى البيت ؟

**SL Text (2 )**

**The boy to the old man:**

"Do you think we **should** buy a terminal of the lottery with an eighty –five ? Tomorrow is the eighty- five day ." P. 13

Interpretation:

The boy asks the old man whether they  should buy a lottery carries a number ending in 85 because this number reminds them with the number of days that passed without getting a fish .

**TL texts**

Sub1: أ تشاركني الرأي في ان نشتري بطاقة يانصيب تنتهي بالرقم ٨٥؟ أ ن غدا هو يوم الخامس والثمانون .

Sub2: الا ترى ان علينا ان نشتري بطاقة يانصيب تنتهي بالرقم ٨٥؟ غدا هو يوم الخامس والثمانون .

Sub3: اترى انه من الميسور الحصول على بطاقة يانصيب تنتهي بالرقم ٨٥ ؟

Sub4: اتراه من الرأي ان نشتري تذكرة يانصيب تنتهي بالرقم ٨٥ ؟ ان غدا هو يوم الخامس والثمانون.

Sub5: هل ترى ان علينا ان نشتري ورقة يانصيب تنتهي بالرقم ٨٥ ؟ غدا اليوم الخامس والثمانون.

**Discussion**

In text (2) , the modal **should** has  a blurred meaning :  it may express  a deontic modality, in such a case the text can be paraphrased : don't you think we are required to by a terminal of the lottery with eighty-five ? That is , the speaker expresses his compliance with a behavior or set of rules . It may also express the speaker's opinion in doing something, in which case it expresses epistemic modality : "do you agree with me  to buy a lottery with an eighty –five ? These two

possible interpretations were  adopted by  subjects (1), (2) , (3), (4) and  (5) . where   subjects (1),(3) and(4) followed the epistemic rendering by using  اتشاركني الرأي ,

and subjects  (2) and (5) followed  the اتراه من  الرأي , اترى من الميسور deontic modality in the translation of the text by using the Arabic deontic equivalents  هل ترى ان علينا, الا ترى ان علينا. That is, all the subjects provided the likely appropriate translations. Our proposed translation is:

أ ترى ان علينا شراء بطاقة يانصيب تحمل رقما ينتهي بالعدد   ٨٥ ؟ فان  يوم غد هو الخامس والثمانون .

أ تشاطرني الرأي في ان نشتري بطاقة يانصيب تحمل رقما ينتهي بالعدد٨٥ ؟ فأن يوم غد هو الخامس والثمانون.

## SL Text (3)

**The old man to the boy :**

"I **must**   give him something more than the belly meat then . He is very thoughtful for us ." p.16

## Interpretation:

 The old man is talking to the boy about Martin the owner of the shop who was very thoughtful for them .

## TL texts

أذن يجب ان أعطه شيئا اكبر من لحم بطن سمكة كبيرة ما دام يفكر فيينا .

Sub1:

أذن يجب ان اعطيه شيئا اكبر من لحم البطن . انه مخلصا جدا معنا.

Sub2:

يجب ان اعطه شيئا اكثر من لحم بطن سمكة كبيرة ما داما مهتما بنا كثيرا .

Sub3:

اذن يجب ان انفحه شيئا اكثر من لحم بطن سمكة كبيرة ، اتذكر انه صنع مثل هذا معنا من قبل ؟

Sub4:

يجب ان اعطيه شيئا اكثر من لحم البطن اذن. انه يفكر بنا كثيرا جدا .

Sub5:

## Discussion

There is only one interpretation for the modal *must* in this text . The modal *must* is used deontically in this context. It means: "I have to give him something more than the belly meat then". That is, the speaker  thinks that he has to (or is required) render thanks to the person who was thoughtful for them. The   five   subjects successfully rendered the modal *must* into Arabic by using the deontic equivalent يجب in their renderings . Taking the renderings above into consideration, we propose the following translation:

أذن من الواجب علينا ، ايها الصبي، ان نقابل الإحسان بالإحسان وان نكرم مارتن بشيء اكبر من لحم بطن سمكة جزاءً لمواقفه النبيلة معنا .

## SL Text (4)

 **The old man to himself :**

"The wire **must have** slipped on the great hill of his back .." P.50

## Interpretation :

The old man is talking to himself about the wire of which he thinks has slipped on the back of the fish .

**TL texts**

Sub1:                        لابد ان يكون الحبل قد انزلق فوق ظهرها المرتفع .

Sub2:        ينبغي ان يكون الحبل قد انزلق فوق ظهرها الذي يشبه الجبل .

لا بد ان يكون الحبل قد انزلق فوق ظهرها البارز.

Sub3:

Sub4:           لا بد ان يكون الحبل قد انزلق فوق ظهرها المرتفع
.

لا بد ان السلك انزلق على تل ظهرها الكبير .
Sub5:

**Discussion** :

   What is expressed by this combination of modals in text (4) is epistemic necessity. Epistemic necessity ,unlike logical necessity , does not guarantee that the contained proposition is true . Even if we take this text as true, we can't take it for granted that the" wire slipped" though the evidence that we have leads to this result. Subjects (1) (3),(4) and (5) provided the  proper Arabic equivalent لابد ,  As for subject (2),he used the deontic Arabic   verb ينبغي , which is taken to be as inappropriate equivalent in this context .Our suggested translation for this text is :

لا شك  في ان الحبل قد انزلق من فوق ظهرها المرتفع .

**SL Text (5)**
**The old man to himself** :
"Keep awake and steer .  You **may have** much luck yet ." P.117

**Interpretation:**
Keep awake , old man , and steer there may be much luck waiting for you .

### TL texts

Sub1:                    تيقظ وامسك بالدفة جيدا ، <u>ربما</u> كانت هناك بقية من الحظ .

Sub2:          حاذر ان تستسلم للنعاس، وادر المقود <u>فقد</u> يحالفك الحظ بعد قليل .

Sub3:            تيقظ وامسك الدفة ، <u>فقد</u> يكون هناك بقية باقية من الحظ.

Sub4:            تيقظ وامسك بالدفة، <u>فقد</u> تكون هناك بقية باقية من الحظ.

Sub5:                    تيقظ ووجه القارب ، <u>قد</u> يحالفك الكثير من الحظ .

### Discussion

Text (5) seems to be ambiguous . It can have two interpretations .On the one hand, it means "perhaps, you will have much luck". That is ,it expresses the speaker's belief which is related to the state of affairs "you have much luck , old man" . This interpretation is referred to as epistemic modality .On the other hand ,the text wholly may implicitly mean:" you must keep awake , old man ."In this case it expresses obligation. This latter interpretation is referred to as deontic modality . However , the five subjects provided the appropriate epistemic interpretation by using قد and ربما and missed the likely deontic one . Our proposed translation is :

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تيقظ وامسك المقود جيدا، ايها العجوز،  قد تحظى بحظ اوفر .

عليك ان تكون يقظا ،ايها العجوز، فلا تزال الفرصة سانحة لك.

## SL  Text (6)

### The boy to the old man :

" I **could** go with you again. We have made some money ." P.6

## Interpretation:

The boy is talking to the old man and telling him that they could go together because they have made some money .

## TL texts

Sub1: 　والآن استطيع ان اعود واعمل معك يا  سانتيا غو ، لقد ادخرنا بعض النقود .

Sub2: 　سانتياغو، في استطاعتي ان اذهب معك من جديد . لقد ادخررنا شبئاً من المال .

Sub3: 　الآن استطيع ان اعود فاعمل معك ،يا سانتياغو ، فقد ادخرت بعض النقود .

Sub4: 　الآن استطيع ان اعود فاعمل معك ياسنتياغو، فقد ادخرت بعض النقود .

سانتياغو ، يمكنني الذهاب معك من جديد . لقد كسبنا بعض المال . :Sub5

**Discussion** :

In text (6) , the modal **could** expresses epistemic modality . It means : "it is possible to go with you again",   which follows from theoretical possibility, or factual  as "I go with you again" in which case it expresses a state of affairs .   However , only subject (5)provided the    appropriate Arabic equivalent يمكنني which expresses possibility.  As for the rest of the subjects , they provided the Arabic dynamic equivalent of the modal **could** بأستطاعتي and استطيع (subject – oriented). That is , they failed in the interpretation of  the modal . Thus , our proposed translation  is: subject (5).

**SL Text (7)**

**The old man to the fish :**

  " If you are not tired , fish , then you **must** be very strange"  .P.66

**Interpretation:**

The old man is talking to the fish which astonishes him by not getting tired.

**TL  texts**

Sub1:    اذ لم يصبك الارهاق حتى الآن ،  فانتي سمكة عجيبة.

Sub2:    أذا كنت لما تتعبي بعد، ايتها السمكة ، فلا بد ان تكوني سمكة عجيبة .

Sub3:    اذا كنت لم تتعبي  حتى الآن، فأنك اذن سمكة عجيبة.

Sub4:    اذا كنتي لم تتعبي حتى  الآن، فانك اذن لعجيبة العجائب .

Sub5:    اذا لم تتعبي  يا سمكة ،  فلا بد ان تكوني غريبة جدا.

**Discussion** :

In text(7) ,  the utterance is understood as expressing logical necessity represented by the modal **_must_** which expresses expectation or prediction in this context . In this text the speaker infers from the available evidence that the" fish is very strange", which  stems from what has already been known to him about the fish . This  is also  a sort of certainty. A glance at the  five renderings reveals that only the renderings of subjects(2)and (5) contain a  suitable  Arabic expression لابد which expresses certainty in Arabic, too . Meanwhile subjects (1), (3) and (4)  overlooked the role of the modal  **_must_** and translated the text assertively by using فانتي، فأنك أذن .Our suggested translation for this text is :

ان كنت لا تزالي في نشاطك ،ايتها السمكة ، فلا ريب في انك سمكة عجيبة .

## SL Text 8)

**The old man to himself :**
"If you do not sleep you **migh**t become unclear in the head ." P.76
**Interpretation:**

If you do not sleep , old man , you might become in a confused state of mind .

## TL texts

| | |
|---|---|
| Sub1: | لأنك ان لم تنم ، ايها العجوز،  فقدت قدرتك على التفكير . |
| Sub2: | لأنك ان لم تنم   ، فقد تفقد صفاء ذهنك . |
| Sub3: | لأنك ان لم تنم، فقد ت توقد ذهنك . |
| Sub4: | فانك ان لم تنم، فقدت توقد ذهنك . |
| Sub5: | اذا لم تنم، فقد تصبح مشوش الذهن ، ايها العجوز . |

**Discussion** :

In text (8) , the modal **might** expresses possibility : "it is possible that if I do not sleep , I will become unclear in head ." That is , the modal **might** in this context expresses epistemic modality . Only subjects (2)and (5) provided the appropriate translation by using the Arabic epistemic equivalent قد . As for other subjects, they ignored the meaning of the modal **might** in this context . Thus , they missed the effect of the modal on the meaning of the text and consequently provided inappropriate translation. Hence our suggested translation is :

قد تصبح مشوش الذهن ان لم تنم ، ايها العجوز .

**SL Text (9)**

**The old man :**

"It **may** make him jump though and I would rather he stayed circling now ."P.87

**Interpretation:**

The old man is thinking of the fish which is hitting the wire by its tail, and he thinks that this behavior of the fish will make it jump , though he prefers the fish to keep circling before him to jump .

**TL texts**

Sub1:   ربما يجعلها هذا تثب الى السطح . كنت افضل ان تبقى تدور على ان تقفز .

Sub2:   و قد يضطرها هذا الى الوثوب . ولو كان لي ان اختار ، للآ ثرت دورانها .

Sub3:   وقد يحملها هذا على ان تقفز الى السطحع . و كنت افضل ان تبقى تدور على ان تثب الى السطح .

Sub4:   وقد يحملها هذا على ان تقفز الى السطح ..وكنت أؤثر ان تبقى دائرة الا ان القفز ضرورة لها.

Sub5:      لكن ، <u>قد</u> يجعلها هذا تقفز وانا افضل لو واصلت دورانها الان .

## Discussion :

The utterance of this text is also understood as expressing possibility represented by the presence of the modal auxiliary **may** . It is not much different from the previous modal **might** in text (8) in this context. In that it means : "it is possible to make him jump ."Again this is referred to as epistemic modality .Although the five renderings above followed the epistemic translation and provided the appropriate translation by using Arabic epistemic equivalents : قد and ربما , we offer our proposed translation :

ومع ان هذا قد يجعلها تقفز الى السطح ، افضل بقائها تدور امامي الآن.

## SL Text (10)

**The old man to himself :**

"Certainly his back **cannot** feel badly as mine does ." P.50

### Interpretation:

The old man is talking to himself about the back of the fish . He thinks that the back of the fish does not feel the pain as that he feels in his back .

## TL texts

Sub1:      <u>لا شك</u> في ان ظهرها لابستشعر المأ كالذي احسه في ظهري .

Sub2:      <u>لا ريب</u> في ان ظهرها لا يؤلمها بقدر ما يؤلمني ظهري .

Sub3:      بيد اني <u>لا أحسب</u> ان ظهرها يستشعر الألم الذي احسه في ظهري .

Sub4:      <u>لا احسب</u> ان ظهرها يستشعر الما كالذي احسه في ظهري.

من المؤكد ان ظهرها لا يحس بالالم كا لذي احسه في ظهري .

Sub5:


**Discussion** :

In text (10),  there is a negative logical necessity represented by the modal *can* and the negative particle *not*. The positive of which is the modal ***must***     "his back must feel badly as mine does ".          .
However , the negative modal **cannot** expresses a high negative likehood .That is, it expresses impossibility : "it is impossible that the back of the fish feels badly as mine does ." Subjects (1) and (2) and (5) provided the appropriate translation by using    لاشك ،لاريب ، while subjects (3) and (4) who used  لا احسب ,  which may not serve the same function in this context, provided inappropriate translation   . Our proposed translation is :

لا يعقل ان ظهر السمكة يستشعر المأ مثل الذي احسه في ظهري .

**Conclusions :**

   Our analyses of the SL texts have revealed that the interpretation of the modal auxiliary verbs is context- bound  . That is , there are no fixed rules can govern the interpretation of the modal auxiliary verbs . Determining deontic or epistemic modality  is subject to circumstances , assumptions , and context of the utterance. For example, the modal *can* in text (1) was interpreted once as expressing deontic modality and other as epistemic according to the context in which it occurs . Further , some modals can sometimes have a  blurred meaning . That is , it is difficult to attain  the intended meaning expressed by such modals . The modal *should* in text (2), for example, apparently expresses a deontic modality , but securitizing the text uncovers that this modal can have different interpretations . In addition , the negation of the modal may change its function . In text (10) ,for example , the presence of the negative particle *not* with the modal *can* changes the function of this modal from possibility  into  impossibility .This  indeterminacy  and unpredictability  of  the  meanings  of  the  modal  verbs  can  be

attributed to : grammatical , personal, social , psychological and cultural factors .

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**دراسة تداولية للأفعال الناقصة في رواية الشيخ والبحر**

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**المستخلص**

الأفعال الناقصة هي تلك الأفعال المساعدة التي تعبّر عن حالة الفعل المتمثل بالفعل الرئيس في الجملة .

وتهدف الدراسة إلى رصد الأفعال المساعدة الناقصة ومن ثم تحديد الوظيفة التداولية التي تؤديها في الجملة، فهي تتحرى عن الوظائف التداولية لهذه الأفعال في رواية الشيخ والبحر للكاتب الإنكليزي أرنست هيمنجواي .